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Adult Education—An Open Door

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NEWSPAPER MAN TALKS FOR PROHIBITION

The *Christian Herald* in a current issue prints an interview with Frank E. Gannett, the owner of a string of seventeen eastern dailies, among them the justly famed Brooklyn *Daily Eagle*. Mr. Gannett is an ardent dry, and his papers reflect the attitude of their owner. In answer to a question of Mr. Stanley High concerning the reputed 30,000 speakeasies of New York City, Mr. Gannett said: "I know those arguments, but I'm not impressed. Let's take New York as the standard symbol of the failure of Prohibition. I go to New York very frequently. I stop at a good hotel, travel in the subways, walk through the most crowded streets and, being a newspaper man, I try to keep my eyes open. I don't know whether there are 30,000 or 300,000 liquor shops in New York's back-yards. But I do know there's an enormous amount less of liquor's human products on New York's front streets. I almost never see any evidence of intoxication or of the liquor traffic. I don't know what has happened to the memories of the folks who talk about the horrible results of Prohibition. Believe me, it's something if we've driven the liquor business out of sight. That's quite a lot to expect for the first ten years."

"HOW TO FIND GOD" FOR MODERN YOUTH

Sydney Strong, editor of the books, "We Believe in Immortality" and "We Believe in Prayer," is requesting help in the preparation of a much needed book for youth, on "How to Find God." This book, which is to be a non-commercial enterprise, will consist of the Fifty Best Replies sent him, that will be most helpful in answering the question, How to Find God. Everyone, without regard to age, nationality, race, is invited to participate and send in statements, not over 300 words in length. These may be prose, or poetry, but must be original. The following well-known leaders have consented, as individuals, to sponsor the undertaking: Dr. Clarence A. Barbour, President, Brown University; Dr. Samuel McCrea Cavert, General Secretary, Federal Council; Dr. Daniel A. Poling, President, International C. E.; Fred W. Ramsey, General Secretary, National Council Y. M. C. A. These will choose a committee to select the Fifty Best Statements, as judged by the criterion, What will be most helpful to modern youth in answering the question, How to Find God. The statements are to be sent to the undersigned—typewritten and not over 300 words—not later than February 1st, 1931: Sydney Strong, Hotel Wolcott, 4 West 31st Street, New York City.

GOODWILL AS A PROTECTOR IN CHINA

Can the foreigner in a strange country in times of civil warfare trust to the goodwill and protection of the people of the country? It is the opinion of Josephine A. Brown, of Grand Island, Nebraska, that this may be safer even in turbulent China than extra-territorial rights and armed intervention. Miss Brown penetrated remote sections of the interior of China to bring the A B C of education and the ability to read and write to rural women. Going to China five years ago under the auspices of the Young Women's Christian Association, she was there during revolutions and owes more than one escape from invading armies to the protection and concern for her safety among the leading Chinese of her village. "When the armies were approaching, one of the Chinese natives of the village asked me if the American Consul knew where I was. When I answered 'No' he at once said 'Then we must protect and escort you.' No mules or transportation were available so these men, leading merchants in the town who never walk at all, set out to accompany me for the entire ten miles to safety. Soon the roads were thronged with incoming soldiers. There I was, my gallant and dignified protectors clad in silken robes and twirling their fans, walking in the dust and heat. Many soldiers, some roughly, called out to ask who the foreigner was and where she was going. My Chinese companions satisfied each inquiry. I feel very strongly that if an armed American force had been my guard, bullets would have spun toward us many times."

WORLD SCOPE OF THE Y. W. C. A.

A bird's-eye survey of the Young Women's Christian Association reveals a membership of one million girls and work actively carried on in forty-nine countries. The largest single membership in any country is that of the United States with 600,000 girls. Germany with 185,000 members is next in rank. The newest countries to join the international organization are Jamaica and Korea. They were received into the World's Y. W. C. A., whose headquarters are in Geneva, last June. The Association in this country plays a major role in sending American women workers to countries not as yet self-sustaining in their Association activities. To fourteen countries including many in the Orient and South America, the Association in this country sends approximately one hundred American secretaries and donation toward their budget, which in 1930 amounted to $372,160. As the Associations become self-supporting these workers and this financial support is gradually withdrawn.

HOME OPPORTUNITY FOR ADULT EDUCATION

Adult education is one of the slogans of progress of the present time, yet as one looks over the offerings of institutions and organizations which are engaged in adult education, much of which must of necessity be carried on in the homes and communities where people are, one is struck by the lack of opportunities for sane religious study. This is not because there are not people who desire to study religion, but because of the wide-spread feeling that teaching religion is teaching sectarianism, cultivating divisive beliefs rather than those expansive and unifying aspects which are common to many religions. It is with particular pleasure, therefore, that we look over the announcement of the American Institute of Sacred Literature, a department of the University of Chicago, through which, the Secretary's Report tells us, ten thousand people were pursuing interesting and inspiring well-organized and modern courses of study last year, and for many years preceding. These courses are arranged to meet the needs of many types of people. Men and women in the business world or in church groups, and young people in many relationships are interested in study courses which cover such topics as "Experiments in Personal Religion," "Finding God through the Beautiful," "The Truth about the Bible," "The Origin and Religious Values of the Old Testament Books," "The Message of Jesus to our Modern Life," "How to Enjoy the Bible," and that enigmatical book which is so popularly interpreted as a vision of the future life, "The Book of Revelation." There are twenty topics in all in this series, and the payment of seventy-five cents will enable a person to take any one of them, receiving not only the material of the course but the privilege of enrollment and a certificate, if desired. Ministers are served by the Institute through reading courses covering forty or more groupings of books, each group organized as a course. Even the books themselves are loaned and sent postpaid. The minister who is limited in his ability to purchase books can find through this organization professional reading matter sufficient to meet his full need at a very low cost for service.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Some Lessons from Russia

III.

GIVEN, an abiding conviction, an unshakable faith, a deeply anchored certainty of truth—given in a word, a sense of validity as set forth on this page last week, what may we expect as a consequence? What do we find as a consequence in Russia? For the Bolshevists, communism is a religion which is capable of meeting all the needs of humanity. It will rid the world of poverty, cure all ills and will usher in the day of universal good of which prophets in all ages have dreamed. Of this the communist is absolutely sure. How does this profound belief express itself in attitude and action?

If one were asked to name the one distinctive characteristic of the spirit of communism, the immediate reply would be its crusading zeal, its missionary fervor. It is the expression of this very fervor that has rendered the communist anathema in this land of the free and home of the brave. Theirs is a missionary religion which includes the whole world as its province. It makes no compromises, it recognizes no boundaries. Aflame with zeal, its devotees carry its red banners into the very citadels of capitalism. No wonder we don't like it. We resent its effrontery in presuming to interfere with our cherished social order and its institutions. We resent its blasphemous denial of God and all revealed religion. However, our very resentment is testimonial to an aggressive missionary spirit which we are forced to acknowledge.

Particularly is this spirit manifested by the youth of Russia. Young people, and even boys and girls, are on fire with enthusiasm for communism. They are Communist Endeavorers, so to speak, and belong to auxiliary organizations that serve as training grounds for active service in the Communist Party. They vie with each other in active expression of loyalty to the cause. Personal interest—everything—is secondary to it. They are unreservedly committed to spreading the gospel of communism to all the nations. Whatever one may feel regarding the object of their devotion, he is bound to tingle a little in the very radiance of such buoyant ardor.

Before us is a report of the annual meeting of the American Board of Commissioners for Foreign Missions, held a few days ago at Madison, Wisconsin. An open forum featured the sessions, and among the questions discussed we find these: "Is religion of less general concern than formerly? Is Christianity declining, and possibly destined to disappear as a vital force among men? Is missionary effort waning, and are missions done for? What, after all, have we to give and share with non-Christians?" Whatever the trend of discussion was, it is deeply significant that such questions were asked and seriously considered—and by that group of the Christian Church entrusted with its missionary program, the group to which we would naturally look for crusading fervor.

In the October number of the magazine, *Current History*, appears an article, "Protestantism's Decline." The writer, Charles Stelzle, who has made a comprehensive survey of the religious situation in the United States, says that those responsible for the progress of the Church and religion in this country are faced by the following easily demonstrable facts: a slowing up in the growth of church membership, a relative decrease in Sunday School enrolments; the falling-off of contributions for missionary work; the apparent decline of interest in church work on the part of women; and the disappointing situation regarding religion in the rural districts. Yet the machinery of the Protestant Church, as he points out, was never in better condition than it is today. Able administrators and efficiency experts have used the modern methods of organization that have proved so successful in the business world, but all to too little effect. Wherein have Christians failed in the crusading spirit, the personal passion which dominates the Russian communists?

Primarily, we must return to the need of a deep sense of a consuming conviction, to which we have already alluded. Assuming that, there are certain manifestations of this sense of conviction that should follow. Of these we shall mention but two.

It has always been assumed that Christianity is a missionary religion. As is the case with communism today, it has gone out to evangelize the whole world. Its appeal has been universal. The implication of this universal appeal has been that the Christian message was for peoples of every race and color, all being one in Christ. This spirit of brotherhood was satisfied for some generations of missionary activity by sending out missionaries to people of color in foreign lands. No longer, however, is the test of Christian brotherhood so easily made. The real test is being made in our homeland relationships where we come into close contacts with people of other races. So far, Christians as a whole have failed in this crucial test. They have not yet freed themselves from an

attitude of superiority, exclusiveness and prejudice which negates the central principle they profess. Whatever their other limitations, communists are inclusive in their communistic fellowship so far as race and color are concerned. In this respect they exemplify the brotherhood they proclaim. It may be that Christians will have to show themselves to belong to a real Christian brotherhood at home before there can be released in them a missionary passion that is unobstructed and availing.

Another impression left upon one who observes the intense earnestness of Russian communists is that of their sense of urgency. They want to save mankind from the sins of capitalism and they want to save it now. They are therefore aggressive, fanatically so, in pressing their propaganda upon the world. Most of us well remember the clarion cry of twenty-five or more years ago as uttered by Christian missionary leaders: "We must take the world for Christ in this generation." The Church has lost a great deal of this sense of immediacy, whether applied to making converts or to finding a Christian solution to perplexing social problems. On the one hand, there is a feeling that prophecy must be given its fulness of time and not "hustled." On the other hand, there is a more or less prevalent confidence that we are bound to come out all right in the end through the inevitable upward trend of the forces of civilization. In either case there is a loss of compelling personal responsibility that cuts the nerve of abounding enthusiasm. We are greatly in need of a fresh sense of the urgency of the Christian gospel.

Adult Education—An Open Door

BY HOMER J. COPPOCK

IT IS not a new idea that education should be continued throughout life. Certain applications of this idea, however, have recently received sufficient emphasis to force it to the front in educational programs.

There is now a well-formed movement in the United States concerning itself with the general question of the education of adults. It is largely crystallized into a permanent organization called the American Association for Adult Education, with headquarters in New York City. The organization grew out of a conference held in Cleveland in 1925. These conferences have been continued, the last having been held in Chicago, May 12-15, of this year. The Association is a general clearing-house of information and serves as a national coordinator for the movement.

It is stated on good authority that no unified philosophy of adult education has yet developed. It is hardly possible to show any distinguishing characteristics of the movement. However, one author suggests that probably one has emerged—the cooperative method of instruction, sometimes called group thinking. Such a thing as curriculum content is far from being determined. Thus far the subject matter has been chosen on the basis of the need. Possibly that may continue to be the practice as it would not seriously interfere with pedagogical principles now generally accepted.

Probably one of the larger questions now arising is the method of carrying on this prolongation of education. Some feel that it should be largely individual, in the form of reading, travel, or general exposure to knowledge in occasional lectures, etc. Another group feels that the formal instruction of the class room is the proper method. It is safe to say that the former is desirable under all circumstances. Furthermore it is available for many people in a larger or smaller degree. But the latter has usually been thought of as not easily available, really undesirable, and probably impossible from the standpoint of mental habits and abilities. Here are involved certain standards of accomplishment dependent upon ability. Can the adult measure up? This is probably the central problem—the educability of the adult—if school room activities are to be undertaken.

EDUCABILITY OF THE ADULT

In answer to this question it may be said that the University of Minnesota recently conducted a study of 2,200 adults in its extension department and among others connected with the University, and came to the conclusion that their learning ability was greater than that of college Freshmen and that the upper half had learning ability equal to that of college Seniors.

Another direct answer which has aroused a great deal of interest has been provided as a result of studies conducted under the direction of Prof. E. L. Thorndike of Teachers College, Columbia University, for the American Association for Adult Education. The conclusion reached is as follows:

"General ability to learn rises until about the age of twenty, then perhaps after a stationary period of some years slowly declines. The decline is very slow, perhaps one per cent per year, and it is probably safe to say that adults under fifty should not be deterred from learning anything which they really need to learn!!"

Valuable testimony as to the reliability of this theory is furnished in the actual experience of adult students. The Y. M. C. A. schools of Chicago have many men in attendance who are quite beyond the average age of such student groups. Their experiences throw light on the possibility of formal training. It may be said in general that men from twenty-five to forty often hold their places or even lead in classes largely made up of younger men, and that the older age group shows only the variations common to all age groupings. A few outstanding cases are cited.

ENCOURAGING "EXHIBITS"

An extreme case is that of A. L. who at the age of sixty recently finished his high school work and proudly received his diploma. His work was of "B" grade and little difference from that of the other students was noted in his learning ability, with the possible exception of the fact that a little slowness was discernible in conceiving new ideas.

Not long ago two students finished their high school work—one at thirty-five, the other at thirty-nine. Both carried a full schedule of classes and ended with an average of "A" in spite of the fact that in each case rather heavy business responsibilities were carried outside, and both were interested in school activities, especially debating, in which they distinguished themselves. Both are now taking pre-legal work in the University of Chicago and are maintaining a high standard of scholarship, one at least having received nothing but "A" grades at that institution. He recently captained the debating team of Chicago in an encounter with Princeton.

Another case is that of a man finishing his high school work at forty with an average grade of "A." He carried heavy responsibilities while studying and is now a prominent busi-

ness man who gives some of his time to active service on the Board of Managers of the Y. M. C. A. schools.

C. C. entered the evening college at thirty-four and in two and a half years received fifty-four hours of credit, the major part of which was of "A" quality. He is now making good in Northwestern Medical School.

G. S. entered college at twenty-eight, finished two years with a high rating, then went to Loyola Medical School but later transferred to Northwestern on a special scholarship and distinguished himself in research on cancer. He is now on the staff of a Detroit hospital.

The foregoing are examples of success in meeting the measurements, receiving the credits and generally fitting oneself into the procedure of the schools. Many other examples could be given. More and more adults are finding it worth while to go to school. It is estimated that three million adults are annually enrolled in various types of schools in the United States.

THE ALUMNI COLLEGE

A special kind of schooling now being tried is that developed by William Mather Lewis, President of La Fayette College, and since taken up by the University of Michigan and other institutions. It is what is called the alumni college and is based mainly on the idea of offering the opportunity to return to the college for a week each year to attend morning lectures. These lectures last year, which was the first, covered "the latest things in physics, a drama course, and lectures on new human and spiritual values." President Lewis reports that seventy persons responded and took all three lectures. This year they expect one hundred and fifty students. The Carnegie Foundation thinks so well of the project that it is giving extra funds to bring in great educators.

This plan relates specifically to those who had formal training in earlier days, but it still upholds the theory that the learning process can be continued through a prolonged period according to the usual methods of school instruction.

It is not contended that the adult is finding this method so satisfactory that it should supersede all others. It is only held that it should have its place among the other methods and that whatever may be the method it should be allowed that the adult can follow the mental processes of the schools and receive something of the educational recognition offered by the schools.

WHY ADULTS REFRAIN IS QUESTIONED

Attention should be given to another consideration. If adults can learn, according to the Minnesota Study, to Thorndike's theory, and to experience in the schools, why do not more of them take advantage of the enlarging opportunities?

Educators are now making investigations and advancing theories in answer to this inquiry. President Coffman of the University of Minnesota suggests that adults really do not want to put time into educational activity in the early adult period and especially that those who have gone to college have this feeling during the first ten years out of college because of "intense absorption" in their special fields of work. President Wriston of Lawrence College says that many who have been through a period of experience in schools, even in college, have developed a horror of learning due to poor teaching and consequently do not contemplate with pleasure a return to such activity. But Professor Judd, of the School of Education of the University of Chicago, says that it is probable that many adults do not know why they forsake learning. He thinks they give excuses and ascribe it to outside conditions, and that usually their reasons are not as true as they suppose. He feels decidedly that the chief reason is that they never learned to read easily and fluently, and rests this belief on experiments conducted for this specific purpose. He is supported in this belief by Dean Grey of the same institution. Dr. Judd makes this significant statement: "If adults could read fluently, they would find the time and the books."

This throws a great deal of light on a probable trend in the adult education movement. It will be one of the purposes of its leaders to see that things interesting or which ought to be interesting are written in a simple style. There should be a literature especially adapted to the use of adults.

BEARING UPON SOCIETY OF FRIENDS

The bearing of this movement in all its phases is important to the educational interests of all church groups. It is hardly necessary and probably impossible to point out the many ways in which relationships exist. It should be said that many church leaders are recognizing its value, which is evidenced by the fact that heads of Theological Seminaries, Secretaries of Religious Education, well known ministers and other church leaders, are prominent in the movement.

Its bearing on the work of the Society of Friends is especially significant. Dependent as we are upon the rank and file of the membership rather than upon a professionally trained leadership, the continuance of educational processes by young and old alike will determine to a large degree the possibilities of significant service. The entire group must continue to prepare itself, if, as a group, it continues to function. New knowledge as well as old, is ever at hand on theological, biblical, ethical, and social subjects. It is now more available than ever before both in the schools and in the general educational field outside the schools. As to the latter type of subject—the social—there is a special relationship to be noted. Friends have always been characterized by social-mindedness. We have a background from which to work. Possibly, however, this interest has been rather the expression of a few great souls rather than generally diffused throughout the membership. Now is the opportunity for enlargement. Probably there is now more than ever before in our history a social sensitiveness, which, coupled with actual knowledge of social conditions and the continuance of first-hand religious experience, will give us larger and more significant service than we have ever known and at the same time bring increased solidarity.

In many of our meetings pastoral service, of a non-professional or at least semi-professional type, is provided for. To men and women in such service the adult educational movement, providing for continued study in the schools and out, comes as a challenge, and to many it may seem to point out an impelling duty. May all such find practical means of entering this open door!

To the mass of the membership there are two practical steps to be followed which do not involve much time or great expense. The first is to join whole-heartedly in Bible-class study and discussion groups of older as well as younger members, which seek information on the religious and social problems of the day. The second is to improve one's ability to read. It is a simple thing. Just learn to read better. Methods of self-instruction are at hand. Self applied tests are available. Edwin D. Wright, Personnel Director of the Y. M. C. A. Schools, has developed one of these tests which has proven to be very usable. Most of us, whether college trained or not, can greatly improve our ability in the use of this most fundamental tool of the whole educational process.

Every member may have a part in building the greater church of the future. It will not be a greater church unless we have a church membership educated to a degree somewhat comparable to the need.

Y. M. C. A. College,
Chicago, Illinois.

The different steps and degrees of education may be compared to the artificer's operations upon marble; it is one thing to dig it out of the quarry, and another to square it, to give it gloss and lustre, call forth every beautiful spot and vein, shape it into a column, or animate it into a statue.—THOMAS GRAY.

A Friends Meeting

BY DAVID M. EDWARDS

IN GIVING this article the above title, I do not mean to convey the impression that there is but one type of meeting that can be truly called "a Friends Meeting." I am using the expression in its usually accepted significance, that is, a meeting "on the basis of silence."

For more than a year, now, it has been my privilege to attend the meeting held in the Small Meeting Room in Friends House, Euston Road, London. The room is arranged so that no one, because of his different place or kind of seat, can be said to "sit head of the meeting." It is not until the time comes for the meeting to "rise" and the handshaking is actually initiated that one can be sure that he has made the right guess as to who will break the meeting.

It is my purpose in this article to describe a meeting that actually occurred recently at Friends House. I shall not be able to convey anything like a sense of the real power and depth that was felt. I shall not be able to report the messages that were given with the fullness that they deserve. To me it was a really wonderful occasion and if I can show to the readers what can and does happen frequently in "a Friends Meeting" of the type under consideration, I shall feel well repaid.

I had not attended the meeting at Friends House for some two months, having been on the Continent. I was met by the young men who usually do the welcoming at the door, and their greeting was good and genuine. The familiar faces were present in the meeting and there was the usual "sprinkling" of unfamiliar faces—for there are always "transients" at the meeting at Friends House.

The silence at the opening of the meeting—there was perhaps twenty minutes of it—was calming and refreshing. It seemed good to experience it again after what we had seen and heard in the great cathedrals on the Continent. This calming and refreshing of the spirit seems to me to be the best possible approach to real worship and to the adjustment of the heart and mind to the leading of the Holy Spirit. There are other ways besides the silence to induce or achieve this calming and refreshment of the spirit, this adjustment of the heart and mind to the leading of the Holy Spirit, but for me the silence does it best.

After a time a young man arose and made a short talk concerning the competitive life in which we live today. He was evidently a teacher for he showed that he understood how to teach. His thought was illustrated by the use of a word picture of a teacher and his class of four boys, each boy representing a type of mind or person found in society today. Each has a prime quality very valuable, even essential to society. Whether that quality becomes available for society's good or is turned into a menace, depends largely upon the teacher—the responsibility being shared, of course, by home, church and community. The speaker urged the training of outstanding characteristics of children for use in a cooperative social world instead of training them for use in competitive life, for the difference between the present society and the "Kingdom of God on earth" will be largely a matter of the replacement of competition by cooperation.

After a time of meditation, a woman arose and spoke of the need of being "bridge builders." There are so many chasms in life—chasms between races, nations, classes, industries and even between individuals and their ideals. These chasms are everywhere. This idea was illustrated by reference to a poem of Jean Ingelow which tells of two boys sitting on a cliff overlooking the ocean. Their thoughts were the "long, long thoughts of youth." A church bell rang. The boys had not noticed the church before, although it was near. One of them said to the other, "We don't want to go in there on this sort of a day." Then the Rector came along the path leading to the church, and, noticing the boys, approached and asked them if they were coming into the service. They answered him in the negative. He smiled at them and said: "Perhaps you will come in soon." They turned to look out over the water, but, in some way, the interest in the scene had departed. The voice of the clergyman, which they recognized to be that of a thoroughly good man, kept coming to them. After a time, by common consent they arose and without a word entered the church. The rector had built by kindly, tactful invitation and personal interest, a bridge for them into the place of worship.

There followed another short period of silence. An American young woman from one of the southern States arose and told of her experience during the past year during which she had lived in an African home and had taught in an African school, all the other teachers being African. Her experience had revealed the innate kindliness and trust of the African. These qualities, she felt convinced, the African has to contribute to civilization. He is now coming up out of his primitive state and is becoming cultured, as much so, in many an instance, as the most cultured white people. His contact with white civilization, both at home and abroad, is crushing out this innate trust and kindliness and is making him suspicious and envious and is causing him to develop a hatred for whites. The speaker—and remember that she was a young woman from the South—urged the desirability of giving to these Africans, by treating them kindly and as equals, an illustration of good will that might counteract all the wretched treatment to which they are subjected, thus overcoming their increasing attitude of enmity and hate by the greater power of love.

After another brief silence an elderly gentleman arose and as one might put it, "drew the conclusion," or "summed up the argument." He said that the maladjustments in present-day life that had been revealed by the three previous speakers might have a tendency to cause one to want to rush out and do something about it—to act in a sort of panicky fashion. He cautioned that these maladjustments require wise treatment and keen intelligence. Yet promptness is desirable, even imperative. "The King's business requires haste." Only the "Spirit filled life" is equal to the tasks to which our attention had been called.

I have not reported the substance of these four short talks so much to set forth their matter; that, in one sense, is commonplace enough, although I feel sure that even as to content they will compare favorably with that in the sermons of the best preachers of the day. I have given the outline of these talks more to indicate their continuity, their fitness, the one to the other, in order to show what can come out of "a Friends Meeting," one held "on the basis of silence." To me the four talks made a complete, logical sermon—or, rather, had I better say, served the place of such a sermon in a meeting where sermons are the principal event around which everything else revolves. The first talk stated the "thesis" or proposition; the second made an appeal and added a touch of sentiment, thus stimulating interest and thought; the third opened a door of actual service and activity, showing, in a practical way, something that could actually be done by persons of good will; and the fourth drew the conclusion, pointing the way to the Source of Power and urging the necessity for equipment for such service. Not every sermon prepared beforehand has in it the elements of a logical sermon so well proportioned.

In concluding, let me again say that a meeting on the basis of silence is not the only kind of a Friends meeting. I am compelled to say in all honesty, however, that any meeting which, by its arrangement or atmosphere closes the door to freedom of expression resulting from the leading of the Holy Spirit, has lost the chief distinction of a Friends Meeting as distinguished from those of other bodies of religious people.

Why be a Minister?

BY ERMIN C. PERISHO

NOT long ago a minister friend of mine entertained in his home his old college roommate. The former since graduation had spent three years in one of our best theological seminaries. His friend, since his college days, had found his place as a teacher and was working in one of our better high schools. After this visit the high school instructor said of his minister friend, "I do not see how a man with such an intellect can bring himself to spend his life in the ministry."

This is doubtless not the first time that people have had such thoughts, but in this case the statement almost staggered me, for the instructor had only a mediocre position in his profession while the minister was then filling a very important post and had unlimited fields before him. I have been wondering about this attitude and feel that there must be some reasons back of such thinking. Possibly the feeling is a bit more outspoken when a young man enters the Friends ministry than when he enters that of other denominations.

Perhaps the instructor had the financial outcome in mind when he made the remark. As a denomination, we have held such a horror of the word "hired" in speaking of the ministry, that we have been slow in even providing a "support." The "wage" scale of Friends ministers is an interesting study, and its lowness is comparable only to the inadequacy of preparation that we require before one is "recorded" a minister. However, this young minister was not of the unprepared group and a study of his class and the support it gets, will well compare with the salaries we pay professors in our Friends colleges.

For some time we have looked upon our ministers as poor providers and very lax in economic judgment. However, if we feel that small support is keeping young men out of the ministry, then we do not have true values of success, nor are we judging the temper of our young Friends correctly when we put their scale of values in the dollar column. They have been fed on the "service" idea of life till they almost believe it. And to them, it is not the financial rating one may have in Bradstreet, or the number of banks one may serve as director that determines success.

There is argument against the side of small pay if taken in the short time measure. Many young men with their eyes on the ministry and the call of God in their hearts have gone out of college with the proverbial college debt hanging over them, and in order to meet their paper have cashed in on quick money in the schoolroom. Many of these have never found the place where it paid financially to break with the regular check, and have at last lost their inner peace of heart, and with this loss came a lowering of ethical ideals and a lack of fellowship with God. But our young minister was well past that place and had arrived in the active ministry.

My instructor friend might have felt that the controversy between the Fundamentalist and the Modernist was enough to make any sane, peace-loving Christian hate to enter such an exposed calling. And in this he may be right. No man of refinement ever cares to have his clothing soiled and much less does he enjoy having his name placed in disagreeable tabulations. No peaceable man cares to be bound, drawn and quartered. A young minister is at something of a disadvantage, for both sides are not just sure of him and when he refuses to take either side they accuse him of fence riding, and for his benefit they quote, "He that is not for me is against me." Yes, it takes either foolhardiness or courage with faith to enter the ministry. But this young man had a good intellect and in some ways it did look bad for him for he would think for himself and he expected no group to dictate his thinking. Then his faith was as strong as his brain power and he would go where the Spirit led. Perhaps he did have a bad combination for a life of peaceful service in the ministry. Too long have we born the brunt of this division and been cataloged into sides. May the Lord help us as ministers, both young and old, to refuse to be placed on either side, but to place ourselves on both sides in honesty of heart regardless of outcome. This thing is of our own concoction and we can destroy the dividing line if we will.

Theology has not the only bone of contention in the world. The medical profession is divided just as clearly into schools. People disagree on methods of instruction, and even down to the present time some men will see red whenever they hear the tariff question discussed. If one wishes to sit at ease and let the mob direct his course he will have a task to find any calling where he can use a strong intellect and not have to go contrary to the ideas of some of his friends. However, with all the sides there is coming more and more a spirit of love into the divisions that takes from them some of the sting that one time was so pronounced. Some are learning to love those of opposing schools of thought and are working out lines of mutual effort that seems to point toward fellowship.

We are glad that Theology is not a dead issue and that men bank on their religious ideals for comfort and hope. We are also glad that some young men who have keen minds and consecrated hearts have turned their lives this way, for at the base of religion is the spirit of unity and in the end as men live with this ideal ever before them they are more sure to surmount barriers than are those in other walks of life sure to surmount their barriers, for after all, these divisions are united in a holy cause.

Perhaps my instructor friend was like many others in feeling that the church is not meeting the task that it has set itself to accomplish. He may feel that after nineteen hundred years the church has not yet put the teachings of Christ fully into force in the lives of the most ardent followers, that instead of unity there is division, that instead of love there is hate. Perhaps he can go even farther and say that the church has been the breeder of these conflicts and is now the friend of capitalism and oppression. Most of us can appreciate all of these weaknesses, but they serve only as fuel for the challenge of the church as it will be. The minister of today is not bound by a set of ironclad, prescribed courses but enjoys the freedom of a discoverer going out to find. Men always have felt sorry for one who cuts "harbor ties" and takes his future in his hand that he might find and the world be blessed. But they have also envied the man who has had the strength of will to trust in God in the face of the unconquered and who are willing to die seeking even though they never find.

A very dear friend who prepared for the ministry is in the schoolroom now because he feels that the task of the church has not been solved, and he hates to line himself up with a failure. Is the church the only institution that has failed? Is the fruit of the church any less desirable than that of the law, medicine, home or school? The danger in any agency lies in its smugness and complacency. Perhaps the church has been guilty, but a man must be both deaf and blind who does not understand that the awakening is in progress and that the coming generation will see such a revival of interest and power as has not been experienced since the first Pentecost. That is, we shall have this awakening if men of intellectual vision and spiritual power are willing to die that the Kingdom might come.

I know of no other institution that is having such an awakening as we are having in the church today. There has never been such a spirit of fellowship between differing bodies. Books of the day are being read with no thought of denominational origin. Few of us know and none of us care as to the denominational connections of E. Stanley Jones. We are getting away from small horizons, and we are seeing our failures, not with black despair, but with joy that light has come before it was too late. No longer do we pray cramped prayers for we have been headed back toward the man of Galilee and we are coming to the place where we will be able to meet in

an upper room and be of one accord, and there with the death of selfish interests again, Pentecost will be experienced and fire with its consuming and fusing power will again empower the church, and the Kingdom of Christ, in the hearts of men, will no longer be a visionary dream. However, men must be had who are willing to die that His church might have life. This is the challenge that makes me glad that young men with strong faith and intellects are staying in the ministry.

Our educational system has no corner on superior minds, big business has no corner on financiers, and the army has no corner on courage. The church has need for all of these, and its future is going to show that their talents were not wasted when they were put at the disposal of the church. And what is more, if one has an inferior sort of personality and mental ability, he will succeed much better as a cog in the educational machine than he will as a leader in the church that is to be. May God give us men—fearless, humble, intelligent, consecrated men, who are, and who are to be, the spiritual giants of the church of the new Pentecost.

Weldon, Iowa.

In the Land of the Soviets

Impressions of Russian Churches

III.

WHAT did you find the status of religion to be in Russia?" This is one of the questions most frequently asked of us. It is hard to answer the question in a few paragraphs but we may approach an answer by sketching a few of the scenes we beheld.

In the first place, there is no doubt whatever regarding the attitude of the Communist Party toward organized religion. It is an attitude of uncompromising opposition. How inherent in communistic philosophy and principle is this opposition, was so admirably set forth in these pages several months ago by David M. Edwards, that it is not necessary for us to go into that phase of the subject. In a word, individual personality must be absolutely submerged in the all-powerful communistic State. Personal allegiance to God and religion challenges the supremacy of the State and endangers the communistic system and cannot be tolerated. Moreover, communism is based on a materialistic philosophy, involving a mechanistic conception of the universe that dispenses with the notion of God altogether.

PEASANT SKEPTICS

It is remarkable how quickly this conception is being diffused among the people generally. One day we visited a collective farm and plied a few of the peasants with various questions. The first indulgent and patronizing smile was evoked by the query as to whether they believed there is a God. Their negative reply was given in such a manner as to suggest, "Why ask such a foolish, childish question?" But they were asked to suggest, "Why ask such a foolish, child-world was created. "By nature," was the reply—even as George Fox was tempted to believe when enveloped at one time in an ocean of darkness. One old moujik exclaimed, "The Bible says God numbers every hair in our heads. Bah! I've lived here sixty-three years and he's never turned his eye on me yet!"

But the opposition of the Russian communists to the Church is not merely philosophical and political in its inspiration. It is poignantly emotional. They see in the Russian Church an institution that had no prophetic voice, as was raised in Israel of old, to speak as the champion for oppressed humanity. On the other hand, they see it as an arm of the autocratic regime of the Czars which tyrannized ruthlessly over the common people. The Church was an ally of cruel despotism rather than a defender of human rights.

It was natural, therefore, when the tables were turned, that generations of pent-up protest and hatred were poured out upon the Church. Indeed, when one reviews the drastic course followed in similar revolutions in history, he is surprised that the revolutionary reaction which came in Russia in the wake of the Bolsheviks did not flow in even stronger current, sweeping more of religion away than it has done thus far.

That the communist expression against religion would be blatant and bigoted is to be expected. Sometimes it is positively ludicrous. For example, on one occasion certain Bible texts that had been displayed were pointed out to members of our group as anti-revolutionary. One read, "Where the spirit of the Lord is, there is liberty." This was considered to be highly explosive. (Perhaps if we took the text as seriously in Christian America as the U. S. Supreme Court has been taking it, we would likewise find it explosive. The Russians are great realists.) The other Bible quotation was, "Take no thought for the morrow." Presumably, this was looked upon askance as a covert thrust against the Five Year Program!

A SCOFFING GENERATION

Official expression and propaganda against religion are found in the anti-religious museum in which every possible count is made against historic Christianity. Exposure of hypocrisy and fraud, of superstition and paganism, of corruption and persecution, is effective and relentless. The demonstration appealed to us as a double tragedy; first, a tragedy that the history of the Church makes possible such a display of its nakedness; and second, a tragedy that, being unable to distinguish between religion and its false trappings, Russia is raising up a scoffing generation without other than human anchor. When we were in the museum we watched three boys of twelve or fourteen years of age, who were making the rounds of the disheartening display and who were laughing to scorn the pretensions they saw exposed. We could not help wondering what the harvest will be when this social passion and Utopian enthusiasm begin to wane. Even Voltaire said that he didn't want to have his throat cut and that if there were not a God it would be necessary to invent one!

The government's former attitude of aggressive opposition to the Greek Orthodox Church has been modified to one of reluctant tolerance. This is its present attitude, at least, and the Church may be said to be living on borrowed time. The government seems willing to allow the middle-aged and the aged to get what solace they can from religion, but the State is devoting its anti-religious campaign to the children and young people and with telling effect.

WHY EVANGELICALS ARE IN BAD

However, the Church is under continuous and watchful surveillance. As long as it remains conventional and innocuous, well and good. But let some priest show himself to be virile and influential and he will soon be removed from the picture, either by exile to the north or perhaps by a more direct route to the land of bliss where Bolsheviks do not molest or make afraid. Herein lies the explanation of the change of governmental policy whereby the heavy hand of the State has been lifted temporarily from the Greek Church and laid upon the evangelical denominations. The latter were proving to be too aggressive and were making too strong an impression upon the people. Hence they have been practically eliminated by the method of heavy

taxation. An independent minister is forced to pay so large a proportion of his salary in taxes that he cannot live, and in addition the church itself must pay heavily for the privilege of keeping open its doors.

As further reason for Soviet opposition to the independent, evangelical churches, it should be said that the latter for the most part have represented foreign denominations of capitalistic countries. Furthermore, there seems little doubt that there were instances in which some of the evangelical leaders served as "eyes" for their home governments. A short and ugly word used to designate such service is the verb "to spy." Of course the government was aware of this situation and the status of the independent churches was not improved thereby.

BOLSHEVIK STRATEGY

On various pretexts, very many of the Greek Orthodox churches have been closed. Perhaps the most common and effective way is this. A paper is circulated in a given neighborhood asking the residents whether they wish to have the church in their district remain as it is or whether they would prefer to have in its stead a community center for cultural and recreational purposes. The bait is tempting. Moreover, the attitude of the government is well known. When the preference for the alternative is expressed, the government closes the church on the ground that the residents have so petitioned!

However, in hundreds of churches—in a sufficient number to accommodate their faithful adherents—the accustomed services of the Greek Church are regularly performed. We were in several of them and found them thronged with worshippers on stated occasions.

FROM THE BEAUTIFUL TO BAROQUE

Our first impression on entering Moscow, of being in another and oriental world, was accentuated by our contact with the Greek Orthodox Church. First, from the architectural point of view. It rather dashes one to go from such magnificent examples of Gothic architecture as the Chartres Cathedral in France to the baroque exhibit of oriental and hybrid churches in Russia. We do admit that the latter make the landscape more brilliant and colorful, for instead of the stately and graceful Gothic spire there is the golden, turnip-shaped dome. Imagine scores of such domes gleaming in the sunlight—especially as they gleamed in the old days when they towered figuratively as well as literally above their surroundings and were kept bright and effulgent.

Hardly less striking is the difference in the interior, comparison being made, still, between the Greek churches and European cathedrals. To step inside a church in Russia is to realize that you are in the land of the icon—the pictured presentation of Christ and the saints.

IN THE LAND OF ICONS

A word of historical background just here. As all know, worship in the early Christian Church was characterized by purity and simplicity. By the sixth or seventh century, however, the dire effects of superstition and paganism had become so pronounced that all kinds of images and fetiches were used by Christian worshippers, very much as they are used by primitive peoples in their gross ignorance. Conditions had become so flagrant in this respect that the Mohammedans taunted Christian leaders with being mere idolaters. Sensitive to the deplorable situation, the Emperor, Leo the Isaurian, in the eighth century sent out an edict from Constantinople banning the use of images or icons. The edict was met by a popular wave of protest, led by the Roman Pontiff himself, which is known in Church history as the iconoclastic controversy. So today, incidentally, one who attacks cherished beliefs as shams, is dubbed an iconoclast, on the background of this attack on image worship made by Emperor Leo and his immediate successors.

This controversy contributed toward the separation of the Empire and to the division of the Christian Church into two great bodies, the Greek Orthodox and the Roman Catholic. Even in the eastern Church, the effort to do away with images was ultimately unsuccessful. It did, apparently, have this result. Graven images, as used by Roman Catholics, were proscribed. The Greek Church, however, has neutralized the proscription by going in all the more thoroughly for the pictured or painted images, commonly known as icons. Frequently the whole interior of a church is covered with them, and since they often fall far short of good art, the general effect is grotesque. More precious in the mind of believers than these mural figures, are cherished icons reputed to have special wonder-working power. These are generally found in glass cases where they are reverently kissed by simple minded adorers.

A VIRGIN OBSTRUCTS TRAFFIC

Some of these icons are venerated as nation-wide objects of worship. One of the most sacred is that of the Iberian Virgin, which we visited one night when we beheld crowds of people bowing before it. We found it in a little chapel, close beside the "Church of the Unexpected Blessing." Formerly it rested in a shrine at one of the entrances to the Red Square, but it was removed from such a vantage point by the Bolsheviks—on the ground that it obstructed traffic! Near where the shrine stood are now seen the words, so often referred to, "Religion is the opiate of the people."

On a Saturday night our party went on a church going tour, making the rounds of six or eight churches, stopping at each long enough to observe the highly ritualistic service and to see the people in attendance. While going as observers, we tried not to be too objective in our attitude, wishing to be present in the spirit of worship, though amid surroundings and conditions so foreign to our habit. Several people were at the entrance as we approached the first church and naturally the size of our party attracted some attention. One old woman began to jabber volubly, exclaiming, according to our interpreter, "Here are well dressed people who are not ashamed to go to church!"

HEAVENLY HARMONIES

Going inside, we found the church well filled with standing worshippers. No seats are provided in Greek churches and people stand for hours during the prolonged service. The first thing to compel our attention, however, was the sublime harmony of the unsurpliced choir of mixed voices. The young priest who led in the litany of song had a magnificent baritone voice of pure melody, and his full-throated singing in combination with that of the choir all but transported this Friend Quaker to the very portals of heaven. We felt that we had never heard quite such heavenly music.

As we looked about us, however, our rapturous spirit was rudely shocked by what appealed to us as a series of pagan incantations going on in the guise of worship. All around people were moving their lips, bowing their heads and crossing themselves, as they faced the East after the manner of Islam, looking toward the inner room of the Holy Mystery where the priest alone may enter for the performance of the climax of the elaborate mass. Here and there, devout ones were on their knees, some bowing their heads clear to the floor, others kissing the sacred icons.

The interior of a Greek church filled with worshippers presents to one coming in from the fresh air a grayish, smoky haze that is but too familiar to the traveller, from whatever clime. Happily in this case, while the air is stale and stuffy, the aroma is that of incense and burning candles rather than that of sour, stale tobacco smoke.

MIRRORS OF TRAGEDY

The people present were largely but not wholly middle aged and elderly. Their dress was that of the common people, but that signified little. Few people dress otherwise. An American woman friend of ours in Moscow who wears in winter a good coat trimmed with fur, finds herself the object of the

popular evil eye so to speak. Accordingly, the light gossamer coat which we carried in for her will be utilized to conceal the heavy coat as well as to protect its wearer from the rain. Looking beyond and beneath a common exterior, however, one could detect differences now and then in station and personality. On some faces were seen the undeniable stamp of breeding and culture. One church in particular seemed to be more frequented by members of the old and demolished aristocracy. What must their reflections be under such circumstances! As their minds surveyed the days of the old regime, in which church and state joined hands in tyranny and injustice, it occurred to us that the words, "Vengeance is mine, I will repay, saith the Lord," might well have been the subject of their meditation.

YELLING TRUE TO FORM

While we were in one church, the holy father was anointing the foreheads of the faithful with holy oil, making the sign of the cross in doing so. In most cases, the anointed one kissed the hand that held the brush. As we stood looking on as the long line made its way past the priest, we noted a young mother with her babe in arms. After she had been anointed she wished to have the infant favored with the same sacred ministration. The youngster proved a true Bolshevik, however. When she started to raise the hood from his little forehead, he let loose a lusty yell of protest and insisted on being hastily taken out "without benefit of clergy!"

In the last church visited on the evening in question, we found the service to be characterized by a distinctive evangelistic fervor. Ordinarily, in the words of the Greek Orthodox Christian who piloted us from church to church, Russians look upon the Bible as upon an icon—they kiss it but they do not read it. In this respect they are not so different from too many Christians elsewhere. Here, however, we found the priest reading the Bible at length to his people, after which he preached to them. There were frequent ejaculations of "da, da!" (yes, yes) and other signs of spiritual emotion. The standing worshippers held lighted candles which gave the only light in the church and the effect on the senses was that of a weird combination of spectral figures, glimmering candles, burning tallow and a warm, stifling atmosphere. When one sees multitudes of devout Russian Christians standing for four or five hours through a religious service, one is inclined to ask, who are we to cast stones at them for what appears to an outsider to be a ritual of mere superstitious symbolism? Religion is far from dead in Russia, yet.

W. C. W.

WITH HIGH POINT FRIENDS

During the summer months the Ministerial Association of High Point, North Carolina, developed the plans for simultaneous evangelistic campaigns in all the churches of the city to be held the first two weeks in October. Each church was left free to use its own methods and to call an outside leader or not as the congregation should prefer. All the churches were to cooperate in shop meetings, down town noon meetings and services in all the schools. The meetings have just been held and the Association feels that much good has been done. They are especially happy over the fine feeling existing between the various churches and the wholesome, constructive lines along which the services were conducted. They feel that much good has been accomplished toward making the city more actively Christian and a splendid foundation laid for continued spiritual development.

As a part of this movement, Central Friends Church held a series of unique meetings. William H. Richie of Philadelphia, Secretary of the American Scripture Gift Mission, was asked to give a series of Bible studies with an evangelistic emphasis. At his suggestion and in preparation for his work, the meeting distributed over one thousand copies of the Emphasized Gospel of John and interested other churches in doing the same. Neighborhood prayer meetings were held, beginning October 1st and continuing through Saturday evening, at which time William Richie met his first group. During the week following, he spoke every evening in the meeting house, in the Bible School, Brotherhood Class and morning and evening services for worship on the two Sundays, October 5 and 12, to High School, Junior High School, High Point College and Guilford College groups, shop meetings during the noon hour and at afternoon meetings in the homes, at Springfield Meetinghouse and the Brickyard Bible school. In all he gave over thirty messages and the meeting feels it was just the type of ministry needed at this time.

In addition to the services of William Richie, the meeting is grateful for the help of several other Friends from outside the membership who led one or more of the prayer meetings. Belle M. B. Andrews, Dr. Duane McCracken, Dean Clyde Milner and Edgar T. Hole of Guilford College, Norman Osborne, pastor at Oak Hill, Clara I. Cox, pastor at Springfield and J. Waldo Woody of High Point were among this number. Lewis W. McFarland also led one meeting and was present in some of the evening services. A number from the membership also led prayer meetings and assisted in other ways. At the Pastoral Committee Meeting and at the Monthly Meeting held since the close of the series, there was general expression that the foundation had been laid for a continuing revival from now on.

BIG DAY AT PENN COLLEGE

America might avoid the agricultural decay that wrecked the ancient Roman state; might build a splendid and lasting rural civilization if her agriculturists but exercised the forethought, the spiritual emotion, the indomitable will power upon their problems that the men of the Middle Ages expended on the building of their cathedrals, declared George W. Russell, noted Irish poet and economist, in an address at Penn College, Oskaloosa, Iowa, on the anniversary of the birthday of William Penn.

President H. L. McCracken of Penn College introduced Henry A. Wallace, son of the former Secretary of Agriculture, to the students as a new member of the College Board of Trustees and as sponsor for George W. Russell. Mr. Wallace, in introducing A. E., laid our agricultural depression to technical changes, war re-adjustments, and the baneful effect of our high tariff and interest rates on European borrowing and purchasing power. He explained the just antagonism of Europe to the American tariff; and in the spirit of William Penn, urged Americans to give up their outworn traditional ideas on the tariff to refuse to force a high tariff policy on other nations, and so prevent wars.

Penn College students gave an effective pageant, based on incidents in William Penn's life, in the natural amphitheatre of the campus. The seniors in the Quaker garb of 1660 assembled in a Quaker meeting with Errol Michener impersonating George Fox, and Russell Emmons, William Penn. The sophomores gave a scene between Penn and King Charles II, impersonated by John Paulson; and also a quarrel scene between Penn and his aristocratic father, Harlan Lindberg. The juniors represented Penn's formal taking possession of Pennsylvania in the presence of noted dignitaries—Robert Cope, Bernard Reece, Harold Guthrie, and Russell Millett. The freshmen presented Penn making his famous treaty with the Indians. King Taminand was Enoch Walking-stick and his interpreter, Taft Scuggins—both real Indians.

The celebration of William Penn's birthday came to a fitting close at night with a football game. Penn played with upper Iowa under electric light in the new community stadium before an appreciative audience. The score was 14 to 0 in favor of Penn.

Penn College is to have the honor of a debate between its team and two German debaters, representatives of the Student Federations of Germany and the United States, in the chapel on Saturday evening, November 22.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

SPREADING THE TRUTH

During the first two weeks of October, two pieces of publicity were carried out, both having an important bearing on all Quaker "spreading of the Truth." One was in Iowa, the other in New York. Concerning the first, Catherine Williams writes us of the "Peace Education Booth we had at the Dairy Cattle Congress, Waterloo, Iowa." Iowa Friends of two branches cooperating together had a booth at the Iowa State Fair, and there was so much literature left over that they took it to the Congress.

"I gave away practically all there was on the League of Nations and the World Court, and could have used more. There seemed to be a very open mind for material of all kinds. I only saw two or three pieces thrown away. We had one of the World Friendship Dolls, which made a very good opening subject, and it was easy to lead up to 'International Justice.' Then would follow some of the following and sometimes all: 'Church and World Covenant,' 'Militarizing Our Youth,' 'Methodism and World Peace,' 'Message on Japan,' etc., including some material from the Service Committee and the National Council for Prevention of War. . . . If it pays industrial and manufacturing people to pay good money for booths, and people to hand out and show literature, it would certainly pay to have 'International Friendship and Good Will,' as we displayed it prominently before the people."

In the Ninth Annual Exposition of Women's Arts and Industries in New York, a similar booth was conducted, by the Service Committee, cooperating with New York Friends. Here only literature put out by the Service Committee was distributed, although much interest was shown not only in the Committee's work, but in Friends in general, and many inquiries were made about their ideas, and customs, and location of meetings in New York. To attract visitors, this booth displayed a large red and black Service Star, with a full Quaker costume on a dress-form beneath, and pictures of the past relief work, and present constructive work of the Service Committee on either side.

For eleven hours a day for the entire week, three or four women Friends were constantly on duty, all of them being often needed to answer questions, hand out literature, or take part in the long and interesting conversations which often arose.

In both Iowa and New York, most encouraging interest was shown by high school students. In Iowa, "I felt the lack of children's material." In New York, though few children were present, it was evident that many grown-ups would have taken literature for them.

Pennsylvania Friends have already done splendid peace work by exhibits in Teachers' Institutes. Here and there, Peace booths have been set up in County Fairs. But beyond these there is, as these two experiences show, a great field possible in Congresses and Expositions of every kind, for exhibiting and talking about the work of the Service Committee, International Peace, and kindred subjects. Here is the modern equivalent of the market-place to which our ancestors resorted for "publishing the Truth."

SERVICE COMMITTEE NOTES

The Service Committee is happy to have had placed in its hands by Mary R. Williams, of Haverford, an endowment producing funds for a foreign scholarship for travel, study and teaching in Palestine, for one year. After careful consideration by Willis Beede and Clarence Pickett, in consultation with Khalil Totah, Ruth Outland of North Carolina was selected for this service for the coming year. She sailed for Ram Allah on September 16th. On her return trip from Palestine she expects to spend some time in Geneva, attending the Zimmern International School, and also staying on for the Assembly of the League of Nations and the Council.

Harry Timbres accompanied Rabindranath Tagore to Russia during the month of September. This gave him opportunity to visit the Infants' Diseases Clinic, and observe progress there. He has been asked by the Department of Health of the League of Nations to go to Jugo-Slavia in January to make a study of the health conditions in certain villages, which are similar to those at Santiniketan, India, which he has already studied. This means that he probably will not get to India until about February for the real beginning of his health work in Tagore's "Settlement" and the surrounding villages.

The Friends Service Council of English Friends has until recently included a committee on the Austrian work, and another on the service in the Near East. As a result of the visit to Vienna of Carl Heath and Clarence Pickett, it has been decided to amalgamate these two committees into one to be known as the Austria and South-Eastern Europe Committee. This is because it seems more and more clear that the right development of the work in Vienna lies eastward. The Vienna Center should in future be—as it already is—the headquarters of all our work and contacts in Austria, Hungary, Jugo-Slavia, Bulgaria, Greece, Turkey, and to some extent Czecho-Slovakia.

Friends who may travel in Germany will be interested in the International House which has been opened in Hamburg by Magda Hoppstock-Huth, the sister of Mari Huth, who is known to many American Friends, and is now teaching in Guilford College. Frau Hoppstock-Huth is in touch with Friends, and a leader in the Women's International League for Peace and Freedom of Germany. Her House is to be carried on entirely in the spirit of international friendship and understanding, with many opportunities for meeting people of other lands. The rates are low, and there is opportunity to study German, French, and other subjects. The House is at Armgartstr. 4, Hamburg 24, in one of the most beautiful parts of the city, although near the center, and with excellent connections for every means of transport.

Gilbert and Marga MacMaster are now living at Basle, Switzerland. The Geneva Center Committee rejoices over this, and has named him a member of the Committee. "There are many matters connected with Peace, Minorities, Quaker propaganda, etc., in which we think that Gilbert MacMaster will be able to give most valuable advice and service to us here in Geneva, and we ask the Secretary to send our Friend a copy of this Minute telling him of the warm satisfaction we have at the thought of his future collaboration in our work."

They err who imagine that science is all fact and religion all faith. At bottom all our thinking rests upon faith—faith in the reality of truth, faith in the power of the mind to reach the truth; and what is learned by faith becomes, in turn the basis of further faith. It is a paradox but not a contradiction, since faith and fact mingle in our quest of truth in every field. Faith is "reason grown courageous"; and facts point the direction in which faith flies. The truth is that both science and religion have become more modest, each finding that it needs the other—the one to find facts, the other to find meanings.—JOSEPH FORT NEWTON.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

THE DEEPENING STREAM

BY DOROTHY CANFIELD

Harcourt, Brace & Co., $2.00

"The Deeping Stream," by Dorothy Canfield, gives in concrete and fundamental pictures the story of the inner life of an individual from early childhood to a stable and contented maturity.

The book is highly entertaining. Its pictures of child life, the life of villagers untouched by any world but their own small world, as well as the struggle of a soul to find its lone way, and the struggle of a country to endure a war within its borders, are given with the right choice of detail. There is little preaching in the book; the characters tell their own story, and the meaning is unmistakable. A keen but kindly sense of humor which flashes out of sober, serious places revives one like a tonic. Little Matey knows that c-a-t spells "cat" in school but cannot imagine for the life of her how cat spells itself outside of school. Matey wishes her dog, Sumner, might attend the college lectures which her pompous and brilliant, but unreal father gives.

The author is a master of the art of expression of the inwardness of life. Older people who read this story will gleefully re-live experiences in their own childhood, and adolescents will recognize with warmth an author who remembers what it is like to be 16 or 17 or 18.

The book is a wholesome and timely challenge for youth. It has a unique and most fundamental portrayal of war, not through horrid and loathsome pictures of destruction and moral filth, but through showing the effect of war on little children and old people who are torn from their homes. What war does to the inner life is the emphasis given here. The description of the relation of husband and wife, who continue to be lovers, without camouflage and deceit, and who get tired and bored and admit it, but who refuse to be conquered, renews one's faith in the possibility and beauty of home life. The author has never been too busy with her writing about life to give up her active and friendly interest in all aspects of her own home and the life of her community. She writes from an intimate knowledge of actual events which she has both lived and understood.

The book is in no sense religious propaganda, but it is profoundly religious. The religion described here is not an addition, which may be omitted at the choice of an individual,—it is faith in the friendliness of life, even in its more somber aspects. Being religious for this author is not escaping from the world, it is not even escaping from the difficulty and trouble of the world, it is rather bringing insight and significance into the ordinary. All of life may be sacramental. There may even be a grim joy in suffering, if the cause is worthy. The religion here portrayed is the religion of our new day; religion of faith in life and enthusiasm worked out in common, ordinary living.

W. J. REAGAN.

Oakwood School,
Poughkeepsie, New York.

VENTURES IN BELIEF

BY HENRY P. VAN DUSEN

Charles Scribner's Sons, pp. 242, $2.00

It has been aptly said in relation to our great legacy of books, this wonderful and wonderfully diversified gift that the dreaming and hoping and deep thinking of men and women have laid to our hand in such an attractive and alluring way, that the one supreme folly and sin is in ignoring it and refusing to take advantage of it to some adequate degree. The excuses that men make for not reading, that they have no time, that they have other and better things to do, are mere excuses for laziness and conceit and other worse afflictions. The man who does not read with some diligence and faithfulness what seems to him to be the best things, is a traitor to that whole movement and struggle of the race up to greater intelligence and understanding and real wisdom, and an enemy of his own true good. Life will find it hard to forgive us for real neglect in this matter. To simplify the problem by putting the best in brief form, editors and publishers of late have occasionally provided readers with a symposium on some general theme in which a number of the leading writers participate. Instead of a book on the chosen subject, the writer gives a chapter containing the gist of his thought, and the editor gives it a setting along with others so that the reader has a small library at hand to peruse at leisure. Should the appetite be whetted for more, other books by the same writers or others on the same theme are often announced as available.

In "Ventures in Belief" with its subtitle, "Christian Convictions for a Day of Uncertainty," are some major convictions of the Christian mind as held by men alert to every breath of modern thought. Under the general head, "What I Believe About . . . . ," each of the twelve authors takes a different problem and presents a solution forged out of his own experience. A brief historical sketch of each author precedes his article which prepares the reader to appreciate more fully the approach to problems of Christian belief.

Some of the themes and their writers are: "Christian Faith Today," by Reinhold Niebuhr; "My Belief in God," by Francis J. McConnell; "The Meaning of Jesus," by Henry Sloane Coffin; "What's the World to Me," by Henry Nelson Wieman; "The Church of the Future," by Harry Emerson Fosdick; "What I Believe About Society," by Kirby Page; "What It Means to Pray," by Rufus M. Jones; "What I Believe About the Cross," by Richard Roberts; and "What I Believe About Eternal Life," by David R. Porter. The closing chapter by the editor, Henry P. Van Dusen, on "The Resources of Religion," attempts to sum up the general trend of thought in the earlier chapters and considers four pathways to the resources of religion: 1, the way of honest inquiry; 2, The way of worship; 3, The way of commitment; and 4, The way of trust.

This book attempts to throw open to all who read the greatest sources of man's power and to dispel the doubts and perplexities which destroy the effectiveness of our individual lives. The way of faith is a way of venture, and many hesitate to take the next step until assured by another who can speak from experience that it is safe and leads to better things. Here, outstanding leaders in Christian thought give their best, especially with the youth of the colleges in mind, and the editor assembles their contributions in book form believing they will prove helpful also to those of an older generation. "The religious perplexities of youth are, typically, the problems of all thoughtful men and women of our day, but perhaps more clearly and critically expressed." A number of the chapters have already appeared in *The Intercollegian*, the magazine of the Student Christian Movement.

JESUS AMONG MEN

BY HENRY T. HODGKIN

R. R. Smith, Inc., pp. 158, $1.50

A new book of devotional studies by the author of "The Way of Jesus," whose work with students in Great Britain, China and America has inspired confidence in the truths of religion. It is designed for the promotion of more thorough and appreciative Bible study and offers new angles on old and well loved texts. With reverent approach and helpful insight the associations and teachings of Jesus are set forth "by a few pointed questions, as well as by the general arrangement and underlying

hought, that the reader may be helped o think his way afresh into the signifiance for today of the most wonderful ife that has ever been lived." These tudies are intended primarily for priate and family reading, a portion for ach day for a period of twelve weeks, rom the records contained in the four Gospels taken broadly at their face value. The attempt has been made with a measure of success to avoid raising issues unnecessary in the devotional hour and outside the main purpose of the volume. In his introduction the author says, "This fresh study of the person of Jesus Christ is intended to help us clearly to see what it means for us all that God is like Christ and that men may become like Him."

Some of the themes for the week about which the daily studies cluster that will give some idea of the plan of the book are, "Jesus and the Common Man," "Jesus and the Pharisees," "Jesus and the Home," "Jesus and the Sick," "Jesus and the Enquiring Mind," "Jesus and Women," "Jesus and his Disciples," "Jesus and His Accusers," and "Jesus and the Father." Four weeks are devoted to Jesus and his disciples considering their call, their training, their testing, and the result. The introductory note for each week's study prepares the reader to consider intelligently the selections chosen from one or other of the Gospel accounts until, as jewels in a necklace, the truth that radiated from the person of Jesus as he mingled with men stands out conspicuously with beauty and charm and challenges the lover of truth to walk in his steps accepting the guidance of the same Spirit. "It is through taking a definite attitude toward Him that we put ourselves on the road to discover what He has revealed to us about God, just as the disciples, though slowly enough it is true, came through to a new idea of God by the path of enrolling themselves among His followers." "He is the revelation of what God is, and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe."

First Steps in Religious Education

By Frances M'Kinnon Morton

Cokesbury Press, $1.25

Through many years it has been largely accepted that the pre-school days are quite determining in their influence upon the later life of the individual. Widely received as this idea has been, however, there has been surprisingly little done to carefully and thoughtfully meet the situation. Parents have had but a minimum of material with which to work in a helpful direction of the lives of little children. There has been much of trial and error in the method of procedure. Mothers have had almost no training in the specific task, than which there is no more important, that of knowing the proper procedure of training children so as to more nearly insure strong physical bodies and high Christian ideals and habits.

This book sets forth just those vital elements which are fundamental to directing children in Christian nurture. In fine manner but free from technical words, the author has treated the mother as teacher, the essential nature of the child, how to relate him to God and the Church, the need for a proper appeal to arouse right obedience, play activities and the development of moral qualities. The book is sure to be of help to parents and might well be extensively used in Parent Training Classes.

PLANS FOR DEDICATION

Sunday, November 2, is the day set for the dedication of the new church at the Union Street Friends Meeting, Kokomo, Indiana. A full program has been planned which promises to be one of unusual interest.

The dedicatory exercises will begin Saturday night with an open house reception from eight until ten-thirty o'clock at which time all interested persons are invited to look over the house. A special invitation to attend has been sent to all former pastors of Union Street who are now living. It is expected, also, that sister churches of the city and neighboring Friends meetings will avail themselves of the opportunity to see the new building.

Sunday morning during the hour of worship, Rufus M. Jones will bring the message, followed by the dedicatory services in charge of Richard R. Newby, General Superintendent of Western Yearly Meeting. At two-thirty p. m. Walter C. Woodward will speak of the challenge to Friends presented by world conditions today.

The Christian Endeavor Society will hold an open vesper meeting at six-thirty, at which time Lawrence Hadley, a professor of Purdue University, will speak on The Quest for the Best. The dedication of the new pipe organ which is being installed is planned for an eight o'clock evening service when Donald C. Gilley, director of music at Earlham College, will give a program of musical numbers.

Although interest is running high over the prospect of a new church home, Friends are not unmindful that Christ Jesus is "the chief cornerstone in whom each several building, fitly-framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the spirit."

PASADENA NEWS ITEMS

The pastor, Edwin McGrew, is for the second year dean of the Community Leadership Training School conducted for six weeks each fall by the Pasadena Board of Religious Education of which he is vice-president.

While the McGrews were absent on summer vacation the church auditorium was thoroughly renovated and is much improved in appearance.

The Women's Missionary Society entertained seventy-five members and friends at an open meeting in the home of Thomas E. and Caroline Miles, October 10. Enrique Cobos, Yearly Meeting Mexican pastor, told of the achievements and of the difficulties in the way of building a permanent work. The migratory habit of the Mexicans seeking work is the greatest hindrance. Mrs. Cobos and eight young people were present and sang in Spanish. Blanche Ford Pickering presided at the meeting.

The Bible School enjoyed a picnic, September 27, in Tournament Park as preparation for next day's rally and promotion exercises. Twenty-five boys and girls were advanced to higher departments. This was also rally day for the church, for six persons made public request for membership, and one associate asked to be transferred to active membership.

The Home Department of the Bible School had a rally day to itself, October 5, with exercises arranged by the superintendent, Gertrude C. Mills. About half of the class of fifty was present. Emma Garretson, a minister well known in the middle west a generation ago, attended in a wheeled chair, and by her presence and her words in prayer and testimony was a benediction to the whole school. Ellen Moore related interesting incidents connected with missionary work in Japan.

The first after-vacation program meeting of the church "Brotherhood," October 14, was addressed by Judge Edward T. Bishop of Los Angeles County Superior Court on "The Church and the Law." W. Ellis Pickett is president of the men's organization.

The "Brotherhood" sponsored a novel and interesting program for the congregation, September 28, when Robert Harkness formerly with the Chapman-Alexander evangelistic party, and Mrs. Harkness held a large audience for two hours with vocal and instrumental numbers with an evangelistic message. He set to music a Scripture text suggested by a member of the audience and taught the company to sing it.

John K. Jenkins of Haviland, Kansas, is on the faculty of Pilgrim Bible College of Pasadena and is making his home with his sister, Mary E. Chawner.

The family of Errol D. Peckham is located in Pasadena for the winter. He expects to be with his wife and sons part of the time.

QUAKERDOM · AT · LARGE

William J. Sayers, Secretary of the Board of Religious Education of the Five Years Meeting, attended a meeting of the International Education Commission in New York City, October 13-14, when the group graded lessons for 1934 were outlined. The following Sunday, Errol T. Elliott of the Five Years Meeting staff spoke for him at First Friends Meeting, Richmond, giving a helpful message on the theme, "Springs in Religion."

* * * *

Lucy M. Burtt, a young English Friend who has been connected with the Student Christian Movement in England and on the Continent, and who is now on her way to join the Faculty of Yenching University at Peking, China, as an instructor in History, spent two days at Richmond last week en route. She spoke to the Staff at the Central Offices and to Faculty and student groups of Earlham College and made a tour of observation of the Richmond City schools.

* * * *

As a member of the Peace and Service Committee of Oskaloosa Monthly Meeting, Elma Jones, daughter of I. Lindley Jones, before leaving Oskaloosa, Iowa, had the pleasure of supervising the packing and mailing of twelve Treasure Chests to the children of the Philippine Islands. Every class in the College Avenue Friends Bible School had a part in the project and five of the Chests were filled by children in the Vacation Bible School of the city where Elma Jones was a teacher. The last one filled was by her geography class in the public school at Harvey, Iowa. Since then, she has gone to take up work as a teacher in a Government school for Indians in Utah.

* * * *

The starting of a new Friends Meeting in Washington, D. C., to serve as a general center where Friendly ideals of Christian fellowship and worship can be demonstrated is a matter of interest to all Friends. A lot has been purchased and construction was begun last July on a substantial stone structure modeled after the type of early Friends Meeting-houses. In it will be additional rooms well equipped for social, Bible school, and other Meeting activities. On behalf of the Committee in charge, a letter will go to each Monthly Meeting in the United States over the signatures of Augustus T. Murray and T. Janney Brown, offering the opportunity to every Friend to share in the building responsibility.

* * * *

The religiously cosmopolitan body of Haverford College undergraduates, as an analysis of the religious affiliations of the students this year indicates, includes representatives of twenty denominations. There are fifty-seven Friends, sixty-six Presbyterians, fifty-eight Episcopal Protestant, twenty-seven Methodist Episcopal, fourteen Lutherans, thirteen Congregationalists, eleven Jews, nine Unitarians, seven Roman Catholics, six Baptists, six Christian Scientists, six United Presbyterians, and five members of the Reformed Church. The large number of non-Friends is thought by some to justify the recent passing of an amendment by the Board of Managers of the College which will give a certain non-Friend representation on that body.

* * * *

Truman C. Kenworthy of Richmond attended the recent sessions of Kansas Yearly Meeting at Wichita, Kansas, and gave an interesting account of his visit to a staff meeting at Friends Central Offices, on his return. He related the developments as he observed them which had a bearing on future relationships of Kansas Friends with the Five Years Meeting. Among the sympathetic listeners were former Kansans, Carrie B. Davis and Errol T. Elliott.

* * * *

Margaret Thornburg of First Friends Meeting, Richmond, and member of the Business Women's Class in the Bible school, has given an Orthophonic machine with about a hundred records for use in the mission field in the Smoky Mountains of Tennessee, which Pearl Redding and other teachers may use in their schools. B. Willis Beede, who last week paid a visit to the workers there and attended the Quarterly Meeting at Friendsville, had the pleasure of transporting them.

* * * *

In a special number for October 10, *The Friend* (London) devotes much space to a consideration of Vocation and Vocational Training ably introduced by A. Barrett Brown, Principal of Ruskin College, Oxford, and Francis H. Knight, Secretary of Friends Central Education Committee. Other contributors known to American readers that may be mentioned are Gerald K. Hibbert, now on the Woodbrooke staff, and Bertram Pickard, Director of the Geneva Center Friends Service Council. Some of the vocations considered are Teaching, Medicine, Journalism, Banking, Accountancy, Agriculture, Industry, Music, Art, Nursing, Secretary-Typist, Drama, etc., and each contributor is evidently an authority on the subject presented. Under Scholarships and Bursaries for Training for Careers, Francis Knight closes with this statement: "The community wishes its youth to get the best possible equipment and is ready to pay for it if necessary. A well-educated citizen is an asset to society as much as to himself. The State needs the best service that each can render; and often needs most the services of the sons and daughters of some of those Friends who cannot possibly pay for the requisite training."

* * * *

E. Roy Calvert, an English Friend who with his wife attended the Young Friends Conference at Richmond in 1929, and made a study of American Prisons, visiting several of them during his stay in this country, has an interesting article on "American Prisons" in *The Listener*, published by the British Broadcasting Corporation of London, England, which was broadcast on September 30. He compares prison conditions as he found them in several countries visited. England is almost the only civilized country in the world where prisoners are not paid for their labor. Offences are punished much more severely in America than in England. Prison riots result from terrible overcrowding, prevailing idleness, savage sentences, and bad administration. "There is certainly much more crime in the United States than in England, though every city is not like Chicago and Detroit, and there are many places nearly as law-abiding as most districts in this country. . . . One of the reasons why we in England have less crime is because we are a homogeneous people who have been moulded together for a thousand years." He closes his illuminating section on "The Crime Wave" with these words: "The way to stop crime is not only by having an effective administration of justice, but also by harnessing science to the treatment of delinquency and seeking to reform the offender by careful classification and individualized treatment."

NEWS OF OUR MEETINGS

Last month the young ladies' Sunday-school class of the Friends church in Detroit held a joint meeting with the Philathea class of the Trinity Baptist church and made plans for the organization of a Philathea class. They have since received their charter and are now full-fledged members of the national Barraca-Philathea Union. On Friday, October 10, the Christian Endeavor Society of the church held a hard-times party. Prizes were awarded for the most natural looking costumes. About seventy-five people were present and everyone had a good time. The following Sunday was Rally Day in the Sunday school which ended a red and blue attendance

contest of six weeks' endurance with an attendance of 166 falling only nine short of the goal of 175 which had been set.

* * * *

The beautiful old meetinghouse of Sandwich, Massachusetts, where the first Quaker Meeting in America was established, was once again filled to capacity at the recent sessions of Sandwich Quarterly Meeting. The day was ideal for motoring, the foliage at its best, so that Friends from the distant meetings of New Bedford, Allen's Neck, Smith Neck, Mattapoisett, Central Village, and West Falmouth, crowded to the meetinghouse. The local Friends were hard pressed to find food enough to satisfy hungry people. Meals were conducted in relays. Both the business and devotional sessions were times of great helpfulness. It is surely an achievement, when a business session can be conducted in such a worshipful manner as was this session. Messages were received from Oscar G. Mostrom who, with his devoted wife, has served in the ministry for a great number of years both at New Bedford and Sandwich, from James A. Coney, Yearly Meeting Superintendent, and James Wild who has recently settled in the Allen's Neck Meeting as pastor. Thomas J. Batty of Providence, R. I., was also very acceptably present. James A. Coney preached the following evening in Sandwich Meeting to a very appreciative congregation on the subject, "The Eternal Horizon." There are obvious signs of revival among Friends on the Cape.

* * * *

The most northerly point of New England is graced with a very active meeting known as Maple Grove. It is 250 miles from its Quarterly Meeting area. Orlando Williams and his wife who have labored for eleven years in this missionary outpost terminated their service this spring. William I. Kent with his wife and family have responded to the call of this meeting and have already happily settled in.

* * * *

Salem Quarterly Meeting for its fall sessions alternate annually between North Weare, New Hampshire, and Lawrence, Mass. This fall the sessions were held at Lawrence. Friends gathered from Boston, Lynn, Amesbury, Pittsfield, New Hampshire, and North Weare. The business sessions were held in the forenoon, followed by lunch. In the afternoon the meeting for worship was held after the manner of Friends, when messages were received from A. Edward Kelsey, Oliver M. Frazer, Harold J. Chance, James A. Coney, and Irving Bliss. The Lawrence Friends had arranged for the Congregational minister of Somerville to address Friends on the subject of "Beneath the Bad." This stirring address brought to a close a very worthwhile Quarterly Meeting.

BOOK BARGAINS

In order to make room for our Christmas stock, we are offering the following books at greatly reduced prices. In most cases we have only one copy, so order early to prevent disappointment.

General Books

	Original Price	Sale Price
THE AMERICAN PULPIT A collection of sermons by twenty-five of the religious leaders in United States, as Cadman, Fosdick, Gilkey, Hough, and Newton.	$2.50	$1.60
CONSTRUCTIVE CITIZENSHIP by L. P. Jacks	2.00	1.50
THE HEIGHTS OF CHRISTIAN LOVE by Doremus A. Hayes A study of First Corinthians, Thirteen.	1.50	1.15
JOHN HENRY JOWETT The personal life story of one of the greatest figures of the modern pulpit.	2.50	1.25
"LORD, I BELIEVE" by Robert G. Lee An inspiring study of the reality of the miracles.	1.50	.75
THE OTHER ROOM by Lyman Abbott	1.00	.75
OUTLOOKS ON GOD by Wilbert C. Blakeman	1.00	.60
REALITIES AND SHAMS by L. P. Jacks Brilliant essays on vital questions of the hour.	1.50	.75
REALITY IN WORSHIP by Willard L. Sperry	1.75	1.35
THE RECONSTRUCTION OF RELIGION by Charles A. Ellwood	2.25	1.15
CHRISTIAN CONQUESTS IN THE CONGO by John M. Springer	1.00	.50
THE GOLDEN STOOL by Edwin W. Smith Study in conflict of white and African cultures.	1.50	.90

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WORLD FRIENDSHIP THROUGH THE CHURCH SCHOOL by John Leslie Lobinger Definite and practical suggestions for presenting lessons in world-friendship.	1.25	.90
SPECIAL DAYS IN THE SUNDAY SCHOOL by Marion Lawrence How to select, celebrate, and make profitable "special days" in the Sunday School.	1.50	1.15
BALANCED BURDENS by Stuart Robertson A book of story sermons for the older boys and girls and young people which are simple, brief, but yet aptly point the moral.	2.00	1.50
MORE SHORT MISSIONARY PLAYS by Margaret Applegarth	1.50	1.15
AROUND THE CAMPFIRE WITH THE OLDER BOYS by Margaret W. Eggleston Stories for boys in their teens which may be used on many occasions by the leader.	1.25	1.00
MOTHER STORIES by Maud Lindsay	1.50	1.15
STORIES NEW AND STORIES TRUE by Bertha Tralle	1.50	1.15
STORIES TWICE TOLD by J. P. Struthers Story sermons for teachers or pastors.	2.00	1.25
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DEATHS

BARRINGTON—In Pasadena, California, August 30, 1930, John A. Barrington, aged 62 years, son of George and Sarah Pearson Barrington. Born at West Branch, Iowa, and reared at Barclay, Kansas, he lived in the vicinity of Pasadena, California, since 1901. In 1895, he married Lauretta Crew who survives with a daughter. Funeral service was conducted by his pastor, Edwin McGrew.

HAWORTH—At her home near Wilmington, Ohio, October 2, 1930, Hanna Hale Haworth, wife of Ralph W. Haworth, and daughter of Alfred and Rachel Hadley Hale, aged forty-nine years. She was recently made an elder of the Wilmington Meeting, and was actively engaged in all enterprises, both religious and social, of the Friends Church of which she was a birthright member. She is survived by her husband, one son, Harold, and one daughter, Harriet, both at home, and one sister, Mrs. Marshall Renner of near Wilmington. Funeral services were in charge of her pastor, O. Herschel Folger.

LIPSCOMB—At the home of her daughter in Los Angeles, California, October 7, 1930, Delcenia Lipscomb in her eighty-fifth year. She is survived by her husband, Thomas Lipscomb with whom she was joined in marriage in early life in Indiana, also two daughters, Mrs. O. W. Mason and Mrs. J. D. Paregon of Los Angeles, and a son, Floyd of Elkhart, Ind. For many years she was a faithful member of Friends Meeting at Wabash, Ind., serving as elder and holding other offices in the meeting much of the time. Her home furnished an open door for ministers and workers as long as she was able. On account of her failing health the daughters removed their father and mother to their homes in Los Angeles to care for them and after only a few months the messenger came for her. Funeral services were held at Los Angeles conducted by Tennyson Lewis who had been her former pastor. Interment at Los Angeles.

SMALL—At his home near Carmel, Indiana, October 3, 1930, William H. Small, son of Joseph and Jane Small, in his seventy-fourth year. Born near Plainfield, Indiana, a birthright member of Sugar Grove Meeting, he moved to a farm near Carmel in 1879 and became a member of Poplar Ridge Meeting. In 1880 he was married to Ella Henley. He died just two days before they were to celebrate their golden wedding for which elaborate preparations were being made. Funeral services were held at the late home with Jehu Reagan and Addie Christie in charge. Burial at Carmel. He leaves a wife, Ella Henley Small and four children: Frank of Indianapolis; Gurney, of Muncie; Clyde, of Westfield; and Celestia Scott, of Whitestown, Ind.

TEST—In Pasadena California, August 29, 1930, Martha E. (Whinnery) Test, aged 75 years, widow of John S. Test. She was born at Winona, Ohio, but after her marriage lived at Bangor and Marshalltown, Iowa. For the last ten years her home had been in Pasadena. She was a faithful and beloved member of First Friends Church. One son and three daughters survive.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visiters welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

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